

M
**EDOM
AND BABYLON
Against
JERUSALEM,
OR,**

Meditations on Psal. 137. 7. Occasioned by the most happy Deliverance of our Church and State (on November 5. 1605.) from the most bloody Designe of the

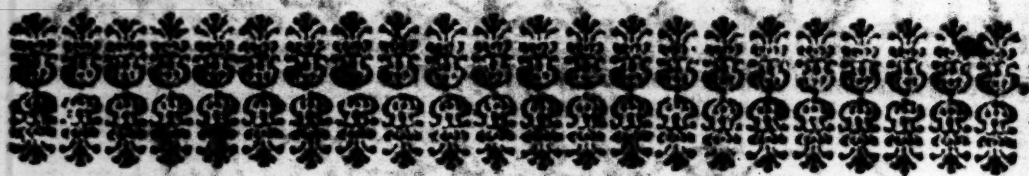
Papists=Gunpowder=Treason. Being the summe of divers Sermons, delivered

*Thomas Wicars B. D. Pastor
our of Cockfield in
South=Dev.*



This our Deliverance was such a marvellous worke of God, that it ought to be had in an everlasting remembrance; and the rather for that the Papists in blinde corners, most shamelesly give out, and goe about to perswade simple people, that there was never any such thing intended by them, as the Gunpowder-treason, but that it is a thing meerly put upon them to make their religion more odious.

Printed at London by E.P. for Henry Seyle, dwelling in St. Pauls Church-yard at the signe of the Tygers head. 1633.



On the 5. of November.

**Prospera lux oritur ; linguis animisq;
favete :**

**Nunc dicenda bonâ sunt bona verba
die.**

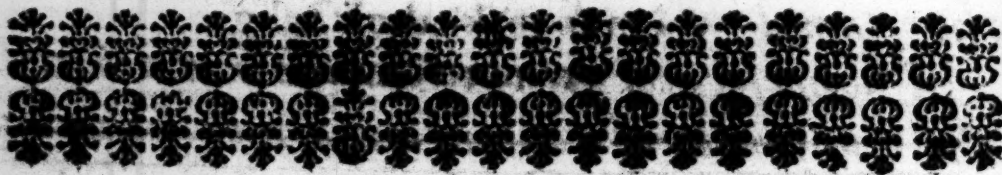
Ex Ovid. Fast. lib. 1.


Psal. 31. 23.

*O love the Lord all ye his Saints, for the Lord preserveth the
Faithfull, and plentifully rewardeth the Proud-doer.*

Psal. 9. 16.

**Higgaton. Delah. i. e. Res meditanda summè. ac-
cording to Junius. This is a thing most worthy our seri-
ous consideration.**





A Summary,

or,

The most remarkeable points delivered in these Sermons.

THe Gunpowder-treason-day is a Festivall appropriate to the Church of England, pag. 1, 2, 3.

The divellish devise of the Gunpowder-plot exaggerated, pag. 6.

The effects, likely to have ensued upon the treason, if the hand of God had not dash'd it, pag. 10.

What wee are to thinke of those imprecations in Scripture used by the Saints against their enemies, p. 13, 14 &c.

Whether it be lawfull for us to curse our enemies in the name of the Lord, according to the example of the Saints, p. 17.

The persecutors of the Church, and namely the Gunpowder-Traytors are the children of Edom by morall imitation, p. 21.

The enemies of Gods Church, Worldlings in generall, and the Popish-faction in particular

A Summary.

lar are a company of carnall fleshy minded men, p. 23.

The enemies of Gods church, Worldlings in generall, and the Popish faction in particular are most cruell and bloody-minded men, like their father Edom, p. 29.

The wicked are ready to joyn hand in hand to vex the church, and to effect wicked matters, p. 50.

Neither affinity nor neerenesse of kinne, nor any bond of love can quench that hatred which the enemies of the church beare unto it, p. 58.

It is the property of wicked men to rejoyce in evill, p. 62.


The Lords name (who is the keeper of our Israel) is to be blessed and praised for our most miraculous deliverance, p. 70.





TO THE
RIGHT HONOURABLE
THOMAS,
LORD COVENTRY,

Baron of Alesborough, Lord Keeper of the great Seal of England, and one of his Majesties most honourable privy Counsell.

 ight Noble Lord,
The fame of your
Honours most religious and righteous
proceedings in that
high place of authority, wherein his sacred Majesty hath most
worthily

The Epistle Dedicatory.

worthily seated you, doth so
spread it selfe far and neere, that
he is very *envious* that doth not
acknowledge it, very *impious* that
doth not heartily *thanke* God
for it. The assurance of your
Honours sincere *love* and affe-
ction you shew to Gods *cause* &
true religion, that continuall
courtenance and encouragement
you give both to the professors
and publishers of the *Gospel*,
that facile *eare* you lend to all
honest *suppliants* hath drawne
mee on (though I be the mea-
nest of ten thousand) to make so
far bold as to present unto you
these few leaves of paper, which
I was desirous should come a-
broad

The Epistle Dedicatory.

broad under your name, both
that I might thereby *find shelter*
against the virulent tongues of
that (a) viperous brood, the je-
suiued Papists, enemies of our
Church and state, to whom I
beleeve these Sermons will (b)
not be very welcome; and also
that I might hereby *shew* my
selfe *thankfull* in some poore
measure to your Honour in the
behalfe of my uncle, who by
your good meanes next under
God enjoyeth that meanes of
living he hath, for which he is
ever bound as your Honours
(c) Bede-man to pray for your
peace and prosperity even as
long as he draweth breath.

(a) Perrup-
tis lateribus
occisa
te nascitur
viperula.

Plin :
(b) Veritas
odium parit.
Terent.

(c) Bede is
an old Sa-
xon word
and signi-
fies, pray-
ing so that
Bedeman
in the lan-
guage of
our Ance-
stours is a
Praying-
man, or a
man addi-
ed to
prayer.

The Epistle Dedicatory.

(d) Nobili-
tas sola
est atq; v-
nica virtus.

Go on, (d) right noble Lord,
to be a *pillar* of piety and equi-
ty, a *patron* of the distressed and
needy, a worthy *Mecenas* to
learned men, and a religious *O-*
badiab to Gods Ministers. And
I heartily pray God to thinke
upon you in mercy and to re-
member all the good you have
done to the house of God and
the officers thereof. So prayeth

*Your Honours most
devoted in all ob-
servance, Thom:
à Vicars.*



EDOM
AND BABYLON
Against
JERUSALEM.

PSAL. 137. 7.

*Remember the Children of Edom (O Lord)
in the day of Ierusalem, how they said,
Downe with it, Downe with it, even to
the ground.*



Ive me leave to begin the ex-
ercise of * this day with the
words of S. Bernard, Serm.
5. de dedicat eccles. Hodi-
erna die, fratres, solennitatē
agimus, eamq; præclaram;

Novem.

Prologue

D. D. C.

To day, Beloved, we celebrate a Festival and
that a great one. For whether wee consider
the great danger, wherewith wee were com-
passed,

Edom and Babylon

passed, as upon this day, or that great deliv-
 erance which God hath wrought for us out of
 that danger, as upon this day; *Solennitatem*
agimus eamq; praeclaram, it is a Festivall we
 celebrate & a great one too. *Qua tanto nobis*
debet esse devotior, quanto est familiarior; as
 the same Bernard hath it in his first Sermon;
 which of all other Festivals is more solemnly
 and more devoutly to be observed by us, for
 that it is more proper and peculiar to our Na-
 tion than to any other. *Nam ceteras quidem*
sanctorum solennitates (as hee goes on there)
cum ecclesiis aliis habemus communes. The
 other Festivals and Holy dayes in memory of
 the Saints are common to us with many other
 Churches; *Hac verò sic nobis est propria, ut*
necesse sit vel à nobis eam vel à nemine cele-
brari, but the solemnity of this day is so ap-
 propriate to the Church and state of this King-
 dome, that I know not any Country in the
 world that hath so great cause to keepe it Ho-
 ly-day, as we of this Nation have. The *Isra-*
elites, in memory of their deliverance out of
 Egypt, from the bondage of Pharaoh King
 of Egypt, were to keepe a solemn Holy-day.
 And Moses gives them a memento to thinke
 on that day, *Remember this day in the which*

ye came out of Egypt, *Exod. 13. 3.* And the Jewes afterward, in memory of their deliverance from the malice and wrath of wicked *Haman*, who had appointed them all to the slaughter, kept a Holy-day with feasting and much joy, yea, and they promised that the dayes of that anniversary solemnity, called the dayes of Purim, should bee remembered and kept throughout every generation, and every family, and every Province, and every City, even those dayes of Purim should not faile among the Jewes, and the memoriall of them should not perish from their seed, *Hest. 9. 28.* Beloved, this dayes deliverance, which Gods right hand hath wrought for this Land, is much like to the delivery of *Israel* out of *Egypt*; for *Rome* is *Egypt* myltically, and so it is called in the Revelation, and we were delivered from the bondage of *Rome* this day, and wee were delivered from the tyranny of the Pope of *Rome*, which yoke some of our friends would have put upon our neckes this day, if they could have had their will; and shall we not then remember this day, wherein we came out of *Egypt*? This dayes deliverance is much like the deliverance of the Jewes from the wicked devise of *Haman*, the Jewes Adversary.

Edom and Babylon

Adversary. For was there not powder prepared to blow us up ? was there not Fire and Faggot provided to burne us up ? were wee not all of us as sheep appointed to the slaughter ? and shall not then this day bee remembered ? shall we suffer the memoriall of it to perissh from us or our seed for ever ? Oh no, *The Lord hath so done his marvelous workes as upon this day, that they ought to be had in everlasting remembrance. This is the day which the Lord hath made, we will rejoyce and be glad in it, Psal. 118.* This is a day of the Lords owne making ; not as though the Lord did not make all the other dayes as well as this. Yes, (to speake with *Cassiodore*) *Fecit omnes, sed hanc singulariter*, he hath made all the dayes in the yeere, and one day telleth to another the goodnesse of God their Maker ; but he hath made this after a singular manner, because this day makes report of a singular favour the Lord hath wrought for us upon it ; *fecit totos, sed non tales*, he hath made all the other dayes, but he hath not made them such as this : and therefore, seeing God hath set a marke upon this day, and given it a preheminence above it's fellowes, the next of the daies of the weeke, I except alwaies the Sabbath as
the

the Lords day, but I meane the rest of the
dayes of the weeke; seeing (I say) God hath
set the print of his owne finger upon it above
the night, there is reason that we should cele-
brate this day above the nights. To observe
dayes and yeeres and new Moons, and to make
every day a feast day, this is *supra*, it is above
all *heathenish* superstition. To observe no
dayes at all but the Sabbath onely, this is *in-
fra*, it is below a *Christian* profession. I con-
fesse time and place, both are quantities; and
quantitas nulla est vis, nulla efficacia, there
is no verue nor efficacy in quantities, so wee
are taught in Philosophy; notwithstanding,
you know we give respect to the place for the
persons sake that sits in it; and why then should
wee not give respect to the time for the worke
that is wrought in it?

Let no man thinke my speech superfluous,
or account this Preface I have made as imper-
tinent. For it serveth both to rouse up the
dulle and throwedlinesse of some, who
have neither good conceit of this or any other
Festivity; and it serveth likewise to command
your alacrity and readinesse to assemble your
selves (all other businesse set aparte) at this time
in Gods house, to keep this day, shobly do the

Lord, as the wisdom of our State hath decreed
and the piety of our Church hath well orde-
red.

There is none here present, I take it, that
can bee ignorant of the businesse of this day,
and for what we are met together at this time
in the House of God. It is to give God thanks,
and to continue a thankfull remembrance of
his mercy in the deliverance of the whole
Church and Kingdome of *England*, from the
most barbarous and bloody intended mas-
sacre in the Gunpowder Treason. A Treason!
(*horrescens referens*) which I can never thinke
upon, but it makes my haire to stand on an
end, not conceiving in the word by what
name to expresse it, whether I should call it
the *miracle*, or rather the *master* of all trea-
chery, the *marrow*, or rather the *quintessence*
of all *villany*. A Treason, so uncouth and un-
heard-of; so matchlesse, and unpareleled; so
prodigious and divellish in each respect; that
after-ages may peradventure be so amazed at
the reading of it in our Chronicle, that they
will have hardly any faith to beleve it for a
true story, but take it onely for some *figmen-
tum Poeticum*, a devise to expresse some
matchlesse master-piece of treason; it will
scarce

scarce sinke into their heads, or settle in their hearts, that ever there should such a divellish plot have been attempted or acted by any that call themselves the sonnes of *Adam*. A treason, *quam nec sol, qui omnia intuetur, aspicere*, D D. Coske which neither the *Heaven*, which beholdeth all things, could look upon without blushing; *nec terra, quæ omnia sustinet, nisi eviscerata suscipere*, nor the *Earth* which beareth up all things could admit of without violent digging into her bowels; *nec Nox, quæ monstrorum mater est, tegere & occultare sustinuit*, nor the *Night* which is the mother of monsters and mid-wife of wickednesse, could endure to cover or keepe close, but must needs vent shame and confusion to the Authors and Actors in it.

Quid tale immanes unquam gessisse feruntur.

Looke upon *Turkes* and *Iewes*, revolve the *Annals*, and search into the manners of the most fierce and furious Nations, and tell mee you that are conversant in *History*, if ever you met with such a bloody practice? you that have spent some time abroad in forrein parts, tell mee if ever you heard of such a barbarous plot?

O mites Diomedis equi Bnsiridis are.

M. Dunster.

Clementes ! if they be compared to this prodigious tragicke Gunpowder stratagem, of which wee are now to speake. If the grape-gatherers come unto thee, would they not leave some grapes ? if theeves come by night, they will destroy till they have enough ; and but till they have enough, *Jerem. 49. 9.* But these mercilesse men, playing the parts of furies in the shapes of men, these Ignatian Pyrachmons will downe with all at one blow, they will bury in one common fire *rem regem Regimen, Regionem, Religionem* ; Root and Branch, Head and Taile, the Government of the Region, and the Substance of Religion, *Patrem & Patriam*, our Countrey and the Father of our Countrey, the King and his Peeres, the Reverend Clergy, the Renowned Nobility, the Sages of all Cities, and Flower of the whole Communalty, and only, I think, to see an image of Tophet and Hell in this World. I would gladly set forth the horrible-nesse of that same *πανελευρία* that universally intended destruction and desolation of this Land, that seeing the greatnesse of the danger toward, wee may the better consider of the greatnesse of our *Adversaries malice* in plotting

ting, and the greatnesse of *Gods* mercy in discovering the plot. But I am not able to de-
paint it out unto you in lively colours, according as my desire is, neither will the nature of the thing suffer it; only, because wee are more sensible of such things by the event, give mee leave in a Sciagraphie to set before your eyes the events that were likely to have ensued upon this horrible treason, by which, the treason may be, if not fully deciphered, yet in some sort at least shadowed and represented.

Suppose the King and Queene with all the Nobles, Bishops and Iudges were assembled together in the house of Parliament to consult and deliberate touching the weighty affaires of this Kingdome, as indeed it was appointed. And suppose then under this house in a Vault there were laid thirty Barrels and foure Hogsheads of Gunpowder with Faggots and iron Barres upon them, as there were indeed. But now goe on, and imagine the traine to be laid the powder fired, the terrible blow given, and on a sudden imagine the whole building to cracke asunder, the planks all on a flame, the beams and stones flying in the ayre, the joynts and members of all the worthies of our Land, rent and torne and scattered one from another

Edom and Babylon

the walls of the streete bedawbed with mens
 braines, the waies bedewed with mens blood,
 scarcely so much as one bone left of a great
 many for buriall. Then imagine you see the
 Church adjoyning as with an earthquake de-
 jected, the Monuments of the dead defaced,
 the Hall of Iustice demolished, the Records
 and Charters of the Kingdome perished, the
 whole circuit thereabouts turned into smoake
 and rubbish. Then imagine you see the City
 in an uprere, the Country in perplexity, the
 Papists every where up in armes, the Spaniard
 with his forces landing upon your coasts rea-
 dy to joyne with them, your houses rifled,
 your goods spoyled, your Maidens ravished,
 your Wives abused, your Children slaughte-
 red; Gods Temple profaned, the Kings au-
 thority debased, the Popes power advanced,
 the pure preaching of the Word abolished,
 the Idolatrous superstition of the Masse esta-
 blished. Truly all these consequents, and
 farre worse, if I were able to expresse them,
 would have followed upon that vile and tran-
 scendent treason, if it had taken effect. The
 face of all things would have been quite alte-
 red, and the whole Kingdome turn'd topsy
 turvy. *Caligula* wished that all the people of
Rome

Mr. Bolt

Rome had had but one necke, that hee might have smit it asunder at one blow. Truly in this Treason the necke of our whole State, both of Church and Common-wealth, the glory of this famous and flourishing Kingdome (the hope of posterity) was laid as it were upon the block. The instrument of death was lifted up by the damned instruments of the Pope of Rome, and was ready to give us all the mortall stroke, or, as they call'd it, the deadly blow; had not the Angell of GOD stepped in in the very nicke; had not our mercifull God by his most miraculous and immediate providence put to his helping hand and awarded the blow, and turned the edge of the Axe upon the necke of our Adversaries themselves. The net was spread, and the snare was laid, and the pit was digged, and the Hunters were gone out to drive us into their gins, and they had the game faire before them; but the net was broken by the finger of God, and the snare was discovered by the eye of God, and the pit that they had digged for us, they fell into it themselves, and were taken with their owne mischief. *If the Lord himselfe had not been on our side, now may Israel say, if the Lord himselfe had not beene on our side when*

Edom and Babylon

men rose up against us, they had swallowed us
up quicke when they were so wrathfully dis-
pleased with us; the waters had drowned us,
and the streames had gone over our soules,
the deepe waters of the proud had gone even
over our soule. But praised be God which
hath not given us over as a prey unto their
teeth. Our soule is escaped even as the Bird
out of the snare of the Fowler; the snare is
broken and our soule is delivered, and our
helpe standeth in the Name of the L O R D
which made Heaven and earth, Psal. 124. a
most fit Psalm to be sung at this solemnity.

So now, having prepared your hearts and
possessed your mindes with the proper busi-
nesse of this day, I will with your favour de-
scend to the handling of this place of Scrip-
ture which I have read for my Text, sutable,
as I take it, for the time. The summe where-
of is nothing else but a prayer of the Church
against her malicious and implacable enemies
Remember the Children of Edom, O Lord, &c.

This Psalm is very pathetical, full of
passions and affectionate passages. I may
reduce them all not unfitly to these two
heads in respect of their severall objects; for
either they respect the Church her selfe, for
they

they respect the *enemies* of the Church. In the verses going before my Text you have laid downe those passions and passages which respect the *Church*, and that both in her *miserie* which is *deplored*, and in her *prosperity*, which is *desired*; but of these wee have not now to speake. In the seventh verse and the rest of the Psalm there are laid downe these passions and passages which respect the *enemies* of the Church, where yee have first an *imprecation* of evill: 2. An *intermination* of judgement. The *imprecation* in this, the *intermination* in the next. In the *imprecation* (which wee have chosen for our theme) wee are to consider these 2. things. 1. How the Psalmist in the person of Gods servants *devoves* the enemies of the Church to destruction; and 2. how he *describes* and most lively depaints out unto us their conditiō. Of these in order, 1. how they are devowed: 2. How they are described.

For the first, hee prayes God to remember them. *Remember the Children of Edom, O Lord.* Remember them? that is, when thou powrest out thy judgements upon sinners, let the vials of thy wrath fall full upon them; remember them, that is, repay them as they have rewarded us, requite their extreme malice

Interpretatio.

malice with extreame punishment, and for their spite against the Church, let them feel the weight of thy displeasure: this is meant by *Remember them*. Thus wee see the Psalmist prayeth in divers Psalmes, as *Psal. 69. 22. Let their Table be a snare unto them, and let their prosperity bee their raine. Let their eyes bee darke, and powre out them agen, &c.* and so in the 54. *Psal. 5. He shall reward euill unto mine enemies, destroy thou them in thy truth:* and so, in many other Psalmes you have the like direfull imprecations. Whereupon there falleth in here a question to bee answered; What we are to thinke of these imprecations and execrations used by the Saints against their enemies, and whether it bee lawfull for us to imitate them in this? The question hath two branches, I will answer to both distinctly. To the first, what are we to thinke of these imprecations which are frequent in the mouthes of Gods servants against their enemies; they may seeme to argue a very strange and not well-tempered affection, contrary to the moderation and patience of a Christian man, yea and contrary to Christs command, *Mat. 5. 44.* where he bids us, *Love your enemies, blesse them that curse you, do good to them that hate you,*

Questio.

1.

you, and pray for them that persecute you. If we must pray for our enemies, why doe the Saints pray against them? if wee must doe them good, why doe the Saints wish them evil? if wee must blesse them, why doe the Saints so eagerly curse them? if wee must love them, why doe the Saints expresse such an extreame and deadly hatred against them? I answer it is true, the imprecations used by the Saints in Scripture against wicked men are very grievous and fearefull, but wee are not to thinke notwithstanding, that either they transgressed herein against the rule of charity, or sinned against the precept of Christ Iesus. For, first, in all these imprecations they doe not so much respect themselves and their owne preservation, as the glory of God and the conservation thereof; the quarrel that they have with these men is not private but publike; neither doe they curse them because they are *their* enemies, but because they are *Gods* enemies, and the enemies of *G O D S* Church. Secondly, in all these imprecations the Saints of *G O D* are not ἐπιχαρίζεσθαι, such as take delight in other mens destruction, and rejoyce themselves in seeing evill befall other men; for they doe not wish these judgements to befall upon their enemies

so luti
Subjettive

1.

2.

enemies out of any spite or spleene or thirstie desire of revenge, but because they understand by this meanes the glory of G O D S Iustice is to be made manifest before the faces of the children of men. God will have his glory even of sinners; either in their *salvation*, if they *turne* unto him; or in their *confusion*, if they continue *obstinate*. In the *salvation* of sinners the *mercy* of G O D carries away the glory; in the confusion of sinners the glory reflects upon Gods justice. It is true, G O D delighteth not in the death of any sinner; neither will hee have any of his Saints to take delight in the destruction of any wicked man: but God desireth the glory of his justice to be manifest, and the Saints of God may desire that the glory of G O D S justice may be made manifest, though it be by the death and destruction of wretched and unrepentant sinners. Thirdly, in all these imprecations wee are not to thinke that the Saints of God were carried away with the fire and fury of some preposterous zeale; but led and directed by the discerning prudence of a propheticall spirit, did curse and devove not every enemy, but those whom they knew G O D had set a marke upon, as upon *Caine*, and utterly rejected

4.

rejected from the society and company of his Elect Children. Lastly, wee must know, as Saint *Augustine* hath observed, that these imprecations are not onely prayers but prophecies, being indeed propheticall denuntiati-
ons of those fearefull judgements which should certainly overtake and overthrow all the enemies of God and his Church without repentance; and therefore in all these imprecations, as the affection is not at all distempered, so neither is there any violation of patience, any ^{breach} of charity, any neglect of the precept of Christ.

II.

Fabritius

I.

Now for the second branch of the question, what is lawfull for us to doe in this case, whether wee may imitate the Saints in this, I doubt not but that we may, if we admit these limitations, and take a few distinctions along with us:— Wee must diligently distinguish betwixt the cause and the person that maintains the cause. As touching the cause, if it be an evil cause, wee may condemne it and lawfully pray against it, whatsoever the persons be that maintain it. It is cleere by the example of *David*, who prayed against the wicked counsell of *Achitophel*, 2 *Sam*. 15. 31. And by the example of the blessed *Apostles*, who prayed against the plots and practices of *Herod*,
and

3.

and Pilate and the Pharisees to stop the current of the Gospel, *Acts* 4. 29. As touching the persons of our enemies, wee are to note this distinction : Some are *private* enemies, some are *publike*. If they bee private enemies onely, we must distinguish betwixt their nature and their sinne : Their sinne we may pray against; Yea, I will pray yet against their wickednesse ; but their nature, we must not wish evill unto it, wee may love the man and hate his sinne ; and howsoever it is a man a sinner that I hate and pray against, yet it is not *qua homo*, as he is a man, but *qua peccator*, as he is a sinner. For here Saint *Augustines* rule is good, *Omnis peccator, in quantum peccator, non est diligendus* ; no sinnefull person, as hee is sinnefull, is to be loved of us ; *De Doctrina Christiana. lib. 1. cap. 27.* The sinne even of our private enemy wee may hate and pray against, but for his nature, the man himselfe, we must be so farre from hating him, that we must love him, and we must be so farre from wishing him evill, that we must bee ready to doe him all the good we can, as our Saviour commanded in his Sermon upon the Mount, *Mat. 5. 44.* and the blessed Apostle injoyneth *Rom. 12. 14. 20.* These are our private enemies.

mies. But if our enemies be *publike*, that is, if they be not onely *our enemies*, but the *enemies of God* and his Church, the enemies of the truth of God, and of the Religion in the Church, then wee may curse them in the name of the Lord, and pray against them, according to the example of the Saints of God, but yet I pray you here take this Proviso. Those *publike enemies of G O D* and the Church are of two sorts, either they be *incorrigible*, and incurable: or they be *curable*, and such whereof there may be some good hope of amendment, where there is *hope of repentance and amendment*, we must not pray against such, but for such, wee must beg of God their conversion, as we see Christ prayed for his enemies upon the Crosse *Father, forgive them, Luke 23. 34* and the Protomartyr Saint Stephen prayed for his enemies at the last gaspe, *Lord, lay not this sin to their charge, Acts 7. 60*. And so doth the Prophet David in divers Psalmes; in one hee saith, *Fill their faces with shame, O Lord, that they may seeke thy name*, he prayes that God would let them come to a sight of their sinne, and be ashamed thereof, and so be driven to seeke unto God for mercy; and in another Psalm he saith, *Let their Ansges be broken*
 down
 t brown

3.

4.

throwne in stony places, that they may heare
 any words, for they are sweet; hee prayes that
 God would send some fatherly chastisement
 and correction upon the chiefeft of his ene-
 mies, that by the consideration of Gods Rod
 displing of them, they may be made to hear-
 ken unto Gods Word obediently, and to re-
 lish it well in their palates. All this must be
 done, where there is any hope; but where
 there is no hope left of amendment; when they
 are become obstinate and obdurate in sinne,
 desperate and incorrigible, when men are
 given up of God to a reprobate sense, as the
 Apostle saith, and to offend of meere malici-
 ous wickednesse, as the Psalmist speaketh; in
 this case wee may pray against them, and be-
 seech God to bring them to a speedy confu-
 sion and destruction, both for the manifestation
 of the Glory of his justice, and the deliverance
 of his poore Church from their diuellish ma-
 chinations. And such were these enemies spo-
 ken of in the Text, as shall appeare by the
 description, which is the second generall, and
 which wee are now by the helpe of Gods Word
 enter upon, *Remember the Children of E-*
dom, &c.

There is in this Psalm mention made of

words

two

two sorts of enemies, the *Children of Edom* and the *Daughter of Babylon*. And I grant that the Text is principally meant of the *Edomites* and *Babylonians* which afflicted *Ierusalem*, or the Church of the Jewes then, in their sore captivity; for to those dayes this Psalm hath reference: But yet, as I take it, it reacheth farther, and may very fitly be applyed even to all such as bandy themselves against the Church of God in any age, or at any time whatsoever. So that upon this reckoning, the *Powder-Traytors*, above twenty yeeres agoe, were these *Edomites*, and that *scarlet Whore of Rome*, was this *Daughter of Babylon*; as both our Church signifies not obscurely in the first Collect of the Service for this day, having relation to this Psalm, and as I trust to make it plain unto you in my following discourse.

For the better conceiving of this, take a distinction: There are three sorts of Children meet withall in holy Writ. 1. Children by naturall generation. 2. Children by spirituall adoption. 3. Children by morall imitation. 1. By the naturall course of generation, so we are the Children of our naturall parents which beget us. 2. By the grace of spirituall adoption,

Talibus
minibus co
venientiss
me figura
tur verita
inimici. Id
thai quippe
interpretat
tur vel san
guinei vel
tereni. Au
in Psal. 82
And again
Interpreta
tur Edom
sanguis; nam
& punicè E
dom dicitur
August. in
Psal. 136.

adoption, so the Elect and servants of God are called the Children of God. 3. By the likenesse of *morall* imitation, and that two wayes, either in *good*, or in *evill*; in *good*, so the *faithfull* are said to be the *Children of Abraham*; being followers of the faith of *Abraham*; in *evill*, so the *wicked* miscreants of the world and enemies of the Church may be said to be the *children of Edom*, being imitators of *Edoms* sinnes and wretched courses. Now there are two things in *Edom*, especially to be observed, wherein his posterity doe imitate him, and walke directly in his steps; the first is *carnality*, the second is *cruelty*; of both these in their order.

I.

For the first; *Edom* which is *Eſau* you know was a *carnall* man, a man altogether addicted to his belly cheare, preferring it to his Birth-right, for hee ſould his *Birth-right* for a *meſſe of Pottage*; and upon this the Author of the Epistle to the Hebrewes gives him the Title of *Βέβηλος*, a *profane fellow*, Heb. 12. 16. So these *Children of Edom*, they are a company of *carnall* men, little carefull of the maine, but altogether taken up with the profits and pleasures of this life. This is true whether wee understand it

of *Worldlings* in generall, who are out of the Church, and so are enemies unto it, or of the *Popish faction* in particular, who, under the cloake and colour of the Church, doe persecute the Church and waste it extremely.

As for *Worldlings* generally their carnality is too well knowne, they are just of the humour of the rich Glutton in the Gospell, to climbe to great wealth, and to be richly clad, and to fare deliciously every day, and to say to their soule, *Soule, thou hast much goods laid up for many yecres; Ede, bibe, lude, post mortem nulla voluptas. Eat, drinke, and take thy pastime.* God fills their bellies with his hid treasure, and in these earthly things they hug themselves, little caring to enter into the heavenly *Canaan*, they plant themselves here, and set up their rest on this side the River, for they have their portion in this life; whereas contrarily the Saints of God are Citizens of heaven, in this world they are but strangers and pilgrims. And this is the reason why the world hateth them, and why these carnall men of the world persecute them; even because they are contrary unto them, because they are strangers to their sinfull courses. So saith our Saviour, *If you were of the world, the world would love*

his own, but I have chosen you out of the world, therefore the world hateth you, Joh. 15. 19.

As touching the *Popish faction*, I mean those that addict themselves to the Pope and make it there onely study to hold up and enlarge the Sathanicall pompe and pride, the Sardanapalicall riot and luxury of that man of sinne and his rablement; I say they are carnall and fleshly minded men. What other manner of persons I pray you were those, that had their hands foule in the gunpowder-treason? I come not here to blazon their works, or to set out the story of their lives. This I am sure of, that the arch-Traytor *Garnet*, the Priest, was noted for an ambitious fellow, aiming at a Cardinals Hat, & such an one as did *indulgere genio*, love his belly too wel, & such an one as would oft use to sacrifice to *Bacchus*, being very usually cupshotten; yea, the very night before he was to be executed, (mark the holines of this *stramioneous Saint*) the very night, I say, before his execution, hee was observed to be as drunke as a begger, and so sottish that hee could not speake a wise word, as the worthy *Bishop of Salisbury* relates it out of the mouth of faithfull witnesses in his *Antilogia*, written against *Endemon Johannes*, the Grecian Bishop. The

Religion of Popery, as it is most agreeable to the corrupt nature of man, so I verily thinke, there is not any religion in the world, except it be Mahometisme, the yonger sister to Papisme that gives more way to the flesh, and opens a greater gap to sensuality and carnality and all manner of licentiousnesse, than the Doctrine of Popery doth, as it is taught in these dayes. Witnesse first, their *doctrine of dispensations*, whereby they teach that the Pope hath power to dispence with the Word of God, and with every Comandement of the Law; and not only with the Law, but with the Gospell too, and the Epistles of S. Paul. Now to what horrible loosenesse and lewdnesse of life doth this tend! and what sinne is there, be it never so hainous, which a carnall man will not be encouraged to commit by this licentious doctrine? incest, sodomy, adultery, perjury, rebellion, all these have bin dispensed with by the Popes holines; there are such evident and apparent instances to prove this, that it cannot be denied. Witnesse 2. their *doctrine of Pardons* and indulgences, which are impudent and shameles. Their *taxa poenitentaria Apostolica*, whereby impurity is granted to every sinner and pardon for every sin, be it never so grievous, so be that the party payeth according to the rate of absolution

D D. Bear

hee is taxed upon that score, shall stand as a sufficient witnesse against them in this point. Now is not this a doctrine of licentiousnesse? when they make sinne but a money-matter, nay more, when for bowing the head, or saying over a short prayer, visiting a Church, creeping to a crosse, wearing a crucifixe, and the like, pardon may be purchased for sinnes without number, and that for yceres without number. Witnesse thirdly, their *doctrine of auricular confession*, the practice whereof what a gap to uncleannesse it opened, *Nectarius* Bishop of *Constantinople* saw well, when he banished it out of his Church, as the *Tripartite* story sheweth, and *Agrippa* likewise testifieth, when hee calls it *genus quoddam lenocinii*, a Bawd to uncleannesse; for that Priests and Friers, having hereby under pretence of Religion free accesse unto women, it falleth out many times that whose soules they should gaine to God, their bodies they do sacrifice to the diuell. Witnesse fourthly, their *doctrine of constrained chastity* and prohibiting of marriage, which *Saint Paul* calls the *doctrine of Diuels*. *Paphnutius* a good Bishop saw well what cause of horrible impurity and obscenity it was like to be, and therefore hee

very stoutly opposed the decree of constrained single life made in the *Nicene Council*, and all the Fathers in that Council, pondring his reasons, were willing to forgoe their owne and yeeld to his judgement, and so revoked the decree, as is plaine by the story. But *Gregorius Magnus* had a more full insight into this matter, when the heads of more than 6000. Infants were raked out of a pond before his face, which made him confesse his errour in tying Priests to a single life, and commend the Apostles advice, *It is better to marry than to burne*; and hee added moreover, *It is better to marry than to give occasion to such abominable murder*. Witnesse fifthly, their doctrine of *ueniall sins*, giving manifest occasion of liberty to the professors thereof. It is too plain it needs no proving. Witnesse sixthly, their doctrine of *implicit faith and ignorance*, which they call the mother of devotion, and debarring of the people from reading the holy Word of God. This cannot choose but bee occasion of great licentiousnesse; for as *Chrysostome* saith well, *Scripturarum ignoratio hereses peperit, vitam corruptam inuexit, sursum & deorsum omnia miscuit*, the ignorance of the Scriptures hath bred heresies,

Edom and Babylon

brought in corruption of life, and turned all things up side downe. What should I tell you of *Rome* it selfe, the holy mother of these holy doctrines? In what place of the world is there more impiety, cruelty, atheisme, impurity, poysoning, treachery, and all manner of villany reigning, than in *Rome* under his Holinesse his nose? Did not *Mantuan* one of their Poets say of old, *Urbs est jam tota lupanar*? Did not the smell of *Romes* filthinesse offend Saint *Katharines* nose, when she complained that in the Court of *Rome*, where should be a delicate *paradise of vertues*, shee found a stinke of *hellish vices*? But you will say, this was *in diebus illis*, the times are now changed, and perhaps there is a change and reformation in *Rome*. No such matter, but rather worse; did not *D D. Redman*, in the Booke of Martyrs, being demanded his judgement of *Rome*, say it was *sentina malorum*, the very sinke of all sinne! The *Trent Councell* indeed did promise a reformation; but after that was broke up, see how *Claud. Espen-cers* a Bishop of their own complaineth; *All hope of reformation*, saith hee, *is taken away; where under the Sun is greater licentiousnesse, clamour, impurity, I will not say madnessse and*
impudence,

impudence, than in the City of Rome? such & so great, as none can beleewe, but hee which hath seen it, none can deny but he which hath not seen it. The Romanists quarrel with us, & complain much against the profanenes and uncleannesse of our Religion. But if the Whore of Babylon and her adherents had not brazen fore-heads, they would for shame cease to accuse us, and assume the aspersion upon themselves, being farre more guilty, and their Religion directly tending thereunto, as I trust I have sufficiently proyed. And so from the carnality of these Edomites, I come to their cruelty, which is the second quality wherein they resemble their father. Of this (God willing) wee will speak two wayes: 1. generally. 2. in particular.

In generall note but this: *Edom*, that is, *Esau* was a cruell man, the Text saith, *Hee tooke heart against his Brother Jacob and sought to kill him.* As *Edom* dealt with *Israel*, so dealt the *Edomites* with the *Israelites*, we find they were alwaies bent against them, they bore the a deadly grudge, and when they got an opportunity they would vent it. What cruell and bloody hearted men the whole race of the *Edomites* were, you may ghesse by that notorious butcher of Gods Priests *Doeg the Edomite* when

II.

1 Sam. 21.
18.

when hee had most maliciously accused the Priests for succouring *David*, and had brought them before *Saul* to be slaine, and *Saul* would have had his servants, his guard, to fall upon the Priests, and they refused to imbrue their hands in their innocent blood; *Doeg*, like a dog, as hee was, turned and ranne upon the Priests, and slew the same day 85. persons that wore a linnen Ephod, and not content herewith, like a greedy dogge, that never could have enough, hee entred the City of the Priests, and smote it with the sword, and man and woman, and child, and suckling, and Oxe, and Ass, and Sheepe, hee spared none but put all to the Sword. Here was the right-tricke of an *Edomite* indeed. Note, saith *Lyra*, the exceeding great cruelty of this wretched fellow, *in vastatione tot bonorum & in jugulatione tot innocentium*, which appeares in these two things, the spoyling of so much goods, and the slaughtering of so many innocents. But you will say, one-particular proves not a generall. Was the whole Nation of the *Idumeans* like this man? were they of the same humour with him? Iust of the very same humour, which you will most liberally grant, if you doe but read the prophetic of *Obadiah*; when

is homo
Doeg,
genus
minum
Doeg.
August. in
Job, 51.

against Ierusalem.

when the Lord doth a-purpose reprove and threaten them for their blood-thirsty malice and malicious cruelty against his people, *Psalm 12. and so forth out.* Now this is true not only of the *Idumeans*, the *sonnes of Edom* in *naturality*, but it is true of all other *Idumeans*, the enemies of Gods Church, which are the *sonnes of Edom* in *mortality*; whether they be meere *Atheisticall worldlings*, or wretched *Anti-christian Papists*, they are a company of malicious, bloody, cruell hearted people against Gods servants.

First, for the *men of this world*, how hard-hearted and cruelly fierce they have beene against the children of the Church, the stories of all ages doe most sufficiently witnesse; but especially the holy Scriptures; wherein by certaine resemblances of them to the most fierce and revengefull beasts and creatures that are, the holy Ghost would not obscurely lay open the malice and wrathfull cruelty of these men. Sometime they are called Bulls, *Many young Bulls are come about mee, fat Bulls of Basan close mee in*; sometime Lions, *They came upon mee with open mouth, as it had beene a ramping and a roaring Lion*; sometime Dogges, *Deliver my Darling from the power*

Edom and Babylon

power of the dogge ; sometime Bees, They came about mee like Bees; sometime Scorpions, Now thy habitation is among Scorpions. All these are wrathfull, fierce, revengefull, cruell creatures. Such are the wicked of the world what should I tell you of the primitive time, and that fiery tryall of Gods Saints under the most barbarous and bloody persecutions ? what rewards were proposed to them that could invent and devise the most uncouth and cruell torments ? and what tortures could either man or divell devise which were not put upon the faithfull Christians, who then in a manner dyed all most glorious witnessses of the truth, which they sealed with their blood. Some of them were racked, some were tryed by mockings and scourgings, by bond and imprisonment ; they were stoned, they were hewen a-sunder, they were slaine with the sword, &c. Heb. 11. 35. &c. There you have even a brieffe map of these torments, which the miscreants of the world powred like haile-shot on the heads of Gods servants. Saint Gregory hath enlarged the bed-roll of these tortures, writing of the persecution under Nero, that wretched blood-hound, who as hee was fed with sops dipt in blood, being a child : so when

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against Ierusalem.

when hee became a man hee tooke a delight to wash his hands and imbrue his heart in the blood of GODS Saints. So cruell a wretch was hee, and so witty in cruelties, that it was the opinion of diuers Christians then living, that *Nero* was that *Antichrist*, as Saint *Augustine* relates, *lib. 20. de ciuitat. Dei, cap. 19.* I cannot stand upon all particulars. Let it be enough that *Tacitus* writes of him, how that *Quasitissimis pœnis affecit Christianos*, hee did afflict the Christians with most exquisite and strangely-devised torments.

That Author relates how that wretched Emperour would have Christians covered and sowed up in Beares skinnes, and the skins of other wilde beasts, and so expose them to be worried and eaten up of fierce and cruell Dogges. All the foure Elements are witnesses of his cruelty; for the *earth*, hee made great deepe pits and holes in the earth, and would throw them downe head-long to perish there; for the *water*, hee made diuers be bound hands and feete and head altogether and cast into the Sea to be choaked there; for the *ayre*, hee made diuers be hung up a-loft in chaines to feede the
Bird

Edom and Babylon

Birds of the ayre ; for the fire, hee made divers be tied to the stake, and tumbled others bound into the fire to burne to ashes ; not onely so, but hee was wont to take a great number of the bodies of Christians and make piles of them, and so set them on fire *in usum nocturni luminis*, that they might serve as Beacons or Beacon-fires to give light in the night time to common passengers. O savage cruelty ! I should but weary you quite to tell you of the cruelty of *Domitian*, whom *Tertullian* calls *Neronis portionem*, a limbe of *Nero* ; *Eusebius*, *Neronis heredem*, *Nero's* heire in Savagenesse ; or of *Maximinus*, who for his wonderfull cruelty some called another *Cyclops*, some *Busiris*, some *Scyron*, some *Phalaris*, some *Tryphon* or *Gyges* ; *Neque enim erat crudelius animal in terris*, saith *Julius Capitolinus* ; or of *Julian* the Apostata, *Omnies qui praecefferunt impietate vincens*, saith *Chrysostome*. *Nazianzene* calls him a mixture made up of *Ieroboam*, *Ahab*, *Pharaoh*, and *Nabuchadnezzar*, all famous for cruelty and impiety ; or of the rest of that branne : men shall I call them ? I cannot, for they put off all humanity, but rather monsters of men
and

and incarnate diuels. I must referre you to the stories.

But you may say these were *Pagans*, professed enemies to Christ and Christianity, and therefore no wonder, if they maligned Gods Children, and drave them from City to City, and hated them extremely, and persecuted them even unto death; but wee hope there are none that call themselves *Christians* who are guilty of so great cruelty as you speak of: Yes, Beloved, I say it, and I will say it againe, that the *Popish faction* are as guilty of this cruelty against G O D S Church, as the very *Pagans* were, and that *Popish Rome* is as thirsty of blood as ever *Heathenish Rome* was, and therefore in the *Revelation* shee is called that *Scarlet Whore* which hath made her selfe drunke with the blood of G O D S Saints.

Because this matter will lye hard upon the Papists, among whom I verily think there are many honest men, that I may not doe them wrong, nor my speech wrongly interpreted, I pray you observe with me this distinction. There is great difference betwixt these two, the *Church of Rome*, and the *Court of Rome*. These worthies and men of renewe, whom
God

God stirred up to be reformers of the Church abused by Popelings, wee had them all from the Church of *Rome*, and I doubt not but that God, as in every age from Christs time hath had, so hee hath at this day likewise a true Church even in *Rome* it selfe, which groweth under the tyranny of the Man of sinne, and desireth a reformation, and seeketh it of G O D by prayer to make a purgation of his Church. Wee speake not of these, but wee speake of the *Court of Rome*, that is, the Hierarchie consisting of the Pope and his Cardinals and the rest of his shavelings, and professed votaries, which worship the Beast, and have taken the mark of the Beast in their foreheads. These I call the *Popish faction*, and these I can prove to be as deeply stained with the blood of the children of God, as ever heathenish Rome was. They call themselves indeed the Church, the onely Church, the Catholicke, the mother Church; but I say they are not of the Church, nay, enemies to the Church, and *that very Antichrist* St. Paul speakes of was breeding in his time; briefly, I say of them as our Church hath taught mee most pithily and truly, *their faith is faction, their religion is rebellion, their practise is murthe-*

murthering both of soule & body. They mur-
ther the *soules* of those that depend upon them
with their false & erroneous doctrine; they mur-
der the *bodies* of those that stand against them
either by *poyson*, or by *poynard*, or by *pistoll*,
or by *powder*, or by some other more cruell,
trecherous, and bloody practice: First, by
poyson, witnesse *Lopez*, that stinking Iew,
who was hired by the Popish faction to *poy-*
son *Queene Elizabeth*: but that tooke no ef-
fect, being discovered before it could be acted;
but the Monke that *poysoned* King *John* in a
wassayling Bowle at *Swinsted* Abby hit right
upon it; and the *Emperour* that was *poysoned*
in the Sacrament felt by woefull experience
how cunning these men are in *poysoning*. Se-
condly, by *poynards*, witnesse the massacre in
Paris, wherein the Protestants in most barba-
rous and beastly manner were *stabbed*, and in
that abundance, that the very streets ranne
with the blood that was shed on that dismall
Bartholomewes Even; and the two last Kings
of *France*, that were *stabbed* both of them,
the one by *Clement*, which deed was com-
mended by the Pope for heroicke, and little in-
feriour to Christs incarnation, in a solemne pa-
negyricke at *Rome* made in his praise; the
D other

Edom and Babylon

other by *Ravilliacke*, that forlorne wretch, can testifie unto the world how fruitfull their doctrine is in stabbing and killing, yea even of kings themselves. Thirdly, by *pistoll*, witnesse that pistoll that was provided to make *Queene Elizabeth* away, and though the traytor fail'd in the performance, yet the malice of the adversary was never the lesse; witnesse that bloody *Minerius*, that set a yong man of *Merindol* against a tree, and made him be shot through with *harquebushes*. Witnesse that pistoll that was discharged in the brest of that worthy *Admirall of France*, of whom it was said, *BARTHOLOMEVS FLET QVIA GALLICVS OCCV-BAT ATLAS*, the numerall letters of which verse make up the number of 1572. the yeere of the bloody massacre of Protestants in *France*. Lastly witnesse, that late attempt at the court upon the Minister of *Tichfield*, a French man borne, and an able Scholar, who was shot at as hee was walking in his garden with a pistoll, but was preserved by *Gods* most mercifull and immediate providence. All these shew since the blacke Monke invented this deadly instrument, that they have beene very much delighted with his invention to
worke

worke their bloody feates. Fourthly, by powder, witnesse that barbarous and bloody intended massacre in the *Gunpowder Treason*, a Treason that cannot be named without horror, nor thought upon without astonishment; no age in the world affording a paralell and like example of such savage cruelty. Let some rotten-hearted runnagates from us score us up in their bookes for Schismaticke and puritan-Preachers, for exaggerating and setting out the heinousnesse of that divellish Treason, yet wee will not leave to speake against it, yea to cry and thunder against it, being, as his sacred Majesty that last lived hath rightly observed, *not only a crying sinne of blood, but a roaring and a thundring sinne of fire and brimstone.* And as wee will not cease to exaggerate their villany, so neither will we cease to extoll Gods mercy, who is the keeper of our *Israel*, and never slumbers nor sleepest, but is alwaies ready at hand to shend and defend his people whom hee hath set his love upon, even for his owne mercy and goodnesse sake, howsoever wee by reason of our rebellions against him have deserved the contrary. And therefore let us even confesse and say, as our Church hath taught us; *From this unnaturall conspi-*

Edom and Babylon

racy (O Lord) not our merit but thy mercy, not our foresight but thy providence hath delivered us, not our love to thee, but thy love to thine annointed servant and thy poore Church with whom thou hast promised to be present to the end of the world. And therefore not unto us, ô Lord, not unto us, but to thy name be ascribed all honour and glory in all the Churches of the Saints throughout all generations. And ever loved and blessed be Gods mercifull patience and providence, that hath not given us over as a prey unto their teeth. Our soule is escaped, even as a Bird out of the snare of the Fowler, the snare is broken and wee are delivered. Our helpe standeth in the name of the Lord, which made heaven and earth, from this time forth for evermore.

Now that I have named the *Powder-plot*, the top of all treason and quintessence of all cruelty, mee thinkes I should need to say no more of the cruelty of these *Idumeans*; but because I have promised to make you acquainted with other bloody, cruell, malicious, and violent *practises* of the *Popish faction*, I must be as good as my word; and I thinke indeed I owe this service both to Christ and his Church, to discover, as much as in mee lyeth, the

the tyranny of Antichrist, and the malice of the malignant Church, which hath terribly raged in this Land, and doth yet fearefully reigne in diuers quarters of the world. But here, where shall I begin? abroad or at home? with forreine or domesticke examples? with the Pope or popelings? the head or his members? If you will with the Pope himselfe, because hee loves to have the preheminnence, hee shall have it in pride and cruelty. To give you a taste of the spirit that rulerh in this holy father: what shall wee say of him that made the noble Prince *Dandalus* to be tyed by the neck with a chain, and to lye flat under his table there to gnaw bones like a dogge? such a tyrant was Pope *Clement* the sixth, as *Sabellicus* writeth, *inclemens Clemens*! in name gentle, in nature cruell, *Clement* by an *antiphrasis*; what shall wee say of him that proudly and contemptuously trode *Frederick* the Emperour under his feet, applying that verse of the Psalme to himselfe, *Thou shalt go upon the Lion and the Dragon, the young Lion and the Dragon shalt thou tread under thy feet*? such a tyrant was *Alexander* the third, what shall we say of him that armed and animated the sonne against the father, causing

Homilies.

Edom and Babylon

him to be taken, and to be cruelly furnished to death, contrary to the law of God and of nature too? Such a tyrant was Pope *Paschalis* the second, what shall wee say of him that made *Henry* the emperour with his wife and child stand at his gates in the rough winter, bare foot, and bare legge, eating nothing from morning to night, and that for three dayes together? Such a tyrant was Pope *Hildebrand*, that brand of hell, if wee shall so terme him as hee hath best deserved, what shall wee say of him, that having his enemy delivered into his hands, caused him first to be stripped starke naked, his beard to be shaven in disgrace, and to be hanged up by the haire of his head, then to be set upon an ass with his face backward to the tayle, to be carried round about the city in despite, to be miserably beaten with rods, and at last to be thrust and banished out of his country for ever? Such a tyrant was Pope *John* the fourteenth of that name. To come from the head of the faction to his members; was not that a bloody practise of *Minerius* against the poore *Merindolians* about the beginning of the reformation, when hee made a number of their innocent infants to be murdered like another

another *Herod*, and cut off the paps or nipples of women that had sucking children, by that means to destroy both the women & the fruit of their wombe, as you shall read in the history of the *Waldenses* & the *poore men of Lions*. In which story I read likewise of another blood-hound, one *Johannes de Roma*, a Monk; whose comon and ordinary practise was to take the professors of the Gospell, and fill bootes full of boyling grease, and put in the feet and legs of Gods Saints in them, and binde them to a forme, and set a soft fire under them, and so to examine them about their faith, sitting in most grievous torments, and afterwards cruelly to put them to death. What should I tell you of the barbarous cruelty of papists against the poore people of Indiaz? *Bartholomaeus à Casa*, one of their owne side hath related the story and the manner of it, which shall remain as a blot upon them forever. They say they have converted that people, I say, they have killed more than they have converted. I might likewise discourse and tell you of the *Spanish Inquisition*, the common block-house of popery; it was set up first to take Jewes, now it is used to ensnare Christians; and to a *snare*, it holds fast, there is no mer-

cy in it, it will not let goe without blood, hee that is taken in it, twenty to one hee shall never escape, but pine and perish with lingring torments, that's just the nature of it. But to leaye forreine stories and instances, and come neerer home. I could tell you long stories of the mercilesse racking and torturing of mistris *Anne Askew*, the barbarous burning of the hand of *Thomas Thomkins*, the drawing of an arrow through the fingers of *Cuthbert Simpson* fast tyed together, so that the blood sprang out againe, the feeding of *Edw. Freefe* and others with manchet made of saw-dust, the displing of *Gods saints* by bloody *Bonner* in his garden at *Fulham* in such pitteous manner, that his servant that assisted him was faine to turne away his eyes, shaming at his cruelty; his bloody butchering of *the servants of God* meerely in the matter of religion. But I must not trouble you with long stories now, I referre you to the faithfull relation of *M. Foxe* in his *Acts and Monuments*, which shal stand as a monument of popish tyrannicall and barbarous cruelty to al generations. And although I know there are some of the *Romish rout*, that call them *Foxe his saints*, and that call his story a *Legend of lyes*, yet they that know the temper

temper of those men, know also well enough
 fro what humour these words proceed, which
 being spoken out of spleene and spite, doe not
 impeach the truth of the story, but ~~discover~~
 the malice of their hearts against a lea^rnt and
 painefull scholar, who hath not only *collected*
 things together, but *confirmed* his collections
 with such sufficient proofes either of eye-wit-
 nesses, which saw the things done, or of pub-
 like records of courts wherein those matters
 were transacted, or of both; that none of mo-
 derate and impartiall judgement can doubt of
 the truth of the stories or his faithfulnessse in
 relating of them. Now there you shall finde,
 I say, how that in those *Marian days*, none
 were spared that opposed the pride and tyran-
 ny of the popish bishop, of what condition or
 age soever they were, but all went to the pot,
 learned and unlearned, men and women, old
 and young, boyes and girles, clergy and lai-
 ty, bishops and arch-bishops. Some of the
martyrs they scourged with rods, some they
 pulled their tongues out of their heads, nay
 their hearts out of their bodies, some they
 racked and tortured, some they hanged, some
 they beheaded, some they burned, and that
 with a soft and lingring fire to prolong their
 paine;

D. Whi-
ak.

paine; nay, I will tell you one thing more, they tooke a yong infant springing out of the mothers belly as she was at the stake burning, they ~~take~~ ^{take} it I say and throw it into the fire to burn with the mother; was there ever such cruelty heard of as this? Neither hath their cruelty stayed here to exercise it selfe upon them that were *alive*, but their bloody practises have proceeded further to wreake themselves upon the bodies of the *dead* Saints which lay in their graves in peace. These they have digged out of their graves where they lay in christian buriall, and buried them in daughils, others they have digged out of their graves, being quite rotten and nothing remaining but bones and dust, and have ciod them to appeare before judges, have set upon them judicially, condemned them of heresie, and so cast them into the fire to be burned; was there ever such cruelty heard of even among the heathen tyrants and pagan persecutors?

I have stood the longer upon these cruell practises of Papists for these reasons: 1. Because I thought it was my duty and a service that I owe to the Church of Christ to lay open the damnable practises and plots of Antichrist, that hee hath to keepe himselfe up in
his

the fellowes of his company in the colledge, being to travell abroad, *Commendo vos dilectioni Dei & odio papatus*, I commend you all to the love of God and the hatred of popery. And let us learne further as our church hath taught us, to pray against these blood-thirsty and divellish men, that God would be pleased to protect us from their rage, and to scatter these our cruell enemies that delight in blood, to infatuate their counsels, and confound their devices, and to root out that Babylonish and Antichristian sect, which say of Ierusalem, Downe with it, Downe with it, even to the ground. And let every true-hearted Englishman say, *Amen*.

This shall suffice to be spoken in generall of the cruelty of these *Idumeans*. Now I come to speake of their cruelty more particularly. In which discourse divers things will reflect upon *our selves* by way of edification, to teach us some profitable lessons, and many things will reflect upon *papists* by way of detestation and utter condemnation of their wretched courses.

The particulars of the *Edomites* cruelty appeare in these three points: First, in conspiring with other enemies of the church

initio.

church in evill. Secondly, in egging and encouraging of their confederates in evill. 3. In rejoycing themselves and taking a delight in evill. Their conspiring appeares, in that they joyned themselves with the *Babylonians*; their encouraging of their confederates appeares in this, that they stand by the *Babylonians* in laying of *Jerusalem* waste, and, in hatred of the church, clapt them on the backe to goe thoroughly to worke; their rejoycing in evill, appeares in their wretched and bloody cry, *Downe with it, Downe with it, even to the ground.*

Of these particulars wee will now (*cum Deo*) speake distinctly, and make some application to the time, as occasion shall be offered: and first of their confederacy and conspiracy.

I.

I. preta.

The *Edomites* bore alwaies a deadly hatred and spite against the true *Israel* of *God*. That is plaine by the whole tenour of the Scripture of the Old Testament; but their might was not answerable to their malice, and therefore being not strong enough of themselves to wrong *Gods* people, it was their usuall manner to bandy themselves with the *Babylonians* and other enemies of the Church, and

and to joyne their forces together to infect
 Gods children. Hence I gather this short
 note: The wicked are ready to joyne hand in
 hand to yaxe the Church and to effect wicked
 matters: Herod and Pilate will be made
 friends together, if Christ be to be crucified.
 The text saith expressely, they were enemies
 before, but they will joyne in this, hand in
 hand they goe to the effecting of this cruell
 project. Looke into *Psalm*. 83. ~~Psalm~~ 3. &
 seq. and you shall finde a full prooffe of this.
 They have taken crafty counsell against thy
 people, and consulted against thy secret ones,
 they have said, Come and let us cut them off,
 that they be no more a people, nor that the
 name of Israel be no more in remembrance;
 they have consulted together in heart, and
 have made a league against thee. Marke
 what agreement here is among wicked men,
 expresse by so many words of synonymall
 signification, they have taken crafty counsell,
 they have consulted together, they have said
 come and let us cut them off, they have con-
 sulted in heart, they have made a league;
 then comes in the whole rout and bed-roll of
 these enemies in the next verse, The Taberna-
 cles of the Edomites, and the Ishmaelites (and
 marke

Observatio
 Mr. B.
 Probatio.

marke that the *Edomites* march in the first ranke) the *Moabites* and the *Hagarens*; *Gebal* and *Ammon*, &c. And was it not even thus with our *Edomites*, the *Papish conspirators*? they bore a malignant and heavy grudge against our Church; but God made the ill-wil'd cow to have short hornes, they knew their power was not answerable to their purpose; and therefore they goe craftily to work and consult in heart against us, and make a league with our forreine adversaries, *Gebal* and *Ammon* and *A malecke*, to afford their helping hand to our overthrow. For did not *Garnet* write a letter to the *Pope* of *Rome*, to acquaint him with the treason, & to obtain his blessing? and was not the leigier *Iesuite* in the low *Countrys* possessed with it, to provide as many horse & as much munition as those parts would gather? and was not the *Spaniard* ready to helpe the *English Catholics* at a call, and to joyne with them to have laid this land desolate, who protested hee loved the *Papists* of *England* as dearly as hee did his owne *Castillians*? So that upon the point looke what aide either of men or munition, the *Pope* or *Spaine* could have made; their so dearly loved *catholikes*, I had almost said, subjects here

herein *England* should not have wanted, to have disturbed the quiet of our Church, and to have ruinated our Common-wealth. The matter is plaine, all these were ready to assemble themselves together, like so many crows, to picke out the eyes of Gods faithfull servants.

If you desire any reasons of this conclusion *Ratiq.* why the wicked doe thus joyne together so unanimously in milchievous practices, you may take notice briefly, if you will, of these three: 1. Is because they are swayed with one head, that is, the divell; and that maketh them so joyntly conspire in evill. For as Gods spirit worketh unity and unanimity in good things in the children of the church, so there is the like contrary working by the divell in the children of disobedience. 2. Their nature is the same all drencht in iniquity; and similitude of nature breeds similitude of affection. 3. They know well enough that if they should be divided they were not able to stand, and therefore in meere policie they cling like burres and sticke together. *2.* *3.*

The use of this point is, first for *applic.* *1.* confutation of our adversaries the Papists in a matter of doctrine about the Church; for they make
E consent

consent and unity forsooth a note of the true Church of CHRIST. To which I could say much, but for this time I will say but one thing with Saint *Augustine*, *Ut est ecclesia Dei una, sic est Diaboli una Babylon*, as there is unity in the Church of Christ, so there is unity in the church of Antichrist; and therefore I say that unity barely and absolutely considered without the truth of doctrine cannot be a right distinctive note and infallible mark of the Church. For what greater agreement and consent is there than among thieves and robbers? Come, say they, *cast in thy lot among us, wee will all have but one purse*, *Pro. I. 14*. So likewise among the Turks & Mahometans there is great consent and agreement in so much that their sect and profession is by the far and neere propagated; and yet it will not hereupon follow that Mahometisme is the true Church. No more will the Papists plea hold, that because there is great unity and consent among them (although I am able to shew the contrary) yet suppose it were so, I say, their plea will not hold that they are the true church because of their unity; if I may call it properly unity and not rather a conspiracy. For (as I remember) that worthy learned Lady *Jane Gray*

Gray, wrote exceeding truely and discreetly to the same purpose, *Agreement among wicked men is not unity but conspiracie;* and thereupon alledgeth that excellent position of Cicero in his Booke of amity, *Amicitia non est nisi inter bonos*, that there can be no true unity but among good men.

The second use then of this is for *exhortation* unto us, beloved, to joyne hearts and hands together for the upholding of the truth and the effecting of good things, that so wee may hold the unity of the spirit in the bond of peace, as the *Apostle* counselleth. If the enemies of the Church combine and conspire the hurt of the Church, as *David* saith, *Psal. 2. Conuererunt aduersus Dominum*: let us then who are the Children of the Church concord and conjoyne our selves for the good of it; if the children of this world agree so well in evil, it is a shame for us not to agree in good things. Truely there can be but small comfort and contentment in the life of Christians without concord and unity; remember what *David* saith in the Psalmes, *Ecce quam bonum, for brethren to dwell together in unity*; and remember what *Salurus* said to his sonnes

2.
Adhortatio.

upon his death bed, *Si eritis inseparabiles, eritis insuperabiles.*

3.
Instructio.

The third and last use of this I will make is a word of *instruction*, as the enemies of the Church are ready to conjoyne themselves, so let us labour to disjoyne them. This is good policie, joyned with piety and godly prudence, even to labour I say as much as wee can to dissever and dissipate their counsels and forces, and to set the parties themselves at oddes, and by the care together, if it be possible: Mistake mee not I would not have Christians to be sowers of dissention; but if it may stand with the glory of God and the good of the Church, it is lawfull to set the wicked at oddes one with another by lawfull meanes. I am sure this is a *Gratageme* in worldly warre, and I doubt not but it may be practised in christian warfare. This piece of policy Saint *Paul* used, as wee read *Acts* 23. For standing in the councell and perceiving that the one part were *Pharisees* and the other *Sadduces*, hee cryed out straight, *Men and brethren, I am a Pharisee, the sonne of a Pharisee, &c.* and by this meanes *Paul* was delivered at that time from the rage of his enemies, by setting the wicked together by the

cares; and Master Beza's note upon it is, that this may very well be done, if it breed no prejudice to the truth of God.

So of their *confederacy*. Now come to the *encouraging* of their *confederates* in evill, they joyne themselves with the Babylonians, they clap them on the backe, they applaud them in their cruelty, they helpe what in them lyeth to adde sorrow to sorrow upon *Ierusalem*, to adde cruelty to cruelty in the *Babylonians*; even as when a dog is set upon a poore sheepe, and you should have some standing by to clap their hands to make the dogge goe on more eagerly; even thus dealt these *Idumeans* at this time. The *children of God* were the poore sheepe, the *Babylonians* were the dogges set to worry them, the *children of Edom* in the meane time clap their hands to make them the more eager and fierce in their cruell practises. But alas! what had these poore sheepe deserved that they should be thus untowardly used by the *Edomites*? was not *Edom* *Jacobs* brother? were not the *Edomites* neere a-kinne to the *Israelites*? That they should suffer such things of the *Babylonians*, meere strangers unto them, it was no wonder; but that they should suffer such indignity from their owne

II.
Interpretat.

Observatio.
Mr. B.
Probatio.

brethren and kindred, to be so vexed by them, of whom they should have been kindly used in all reason, this is a wonderfull thing. Yet wee see it is so; the note therefore must be this. Neither affinity nor neereneffe of kinne nor any bond of loue can quench that hatred which the enemies of the church beare unto it. Was not *Caine* *Abels* brother? and yet hee rose up villanously and murdered his owne brother; and why did hee murder him? but because his owne workes were evill, and his brothers good. In the booke of *Iudges* wee finde the people of God lye open to the insults of many enemies. One time, *Iudg. 6. 3.* wee finde in confederacy to vexe *Israel* the *Midianites*, the *Amalekites*, and the children of the East; they came upon them, even they; as our last translation reads it, with an emphasis. What? the *Midianites*, and the *Amalakites*, and the children of the East? This is strange that they should set upon *Israel* for they were cousins and came all of one stocke: for the *Israelites* they came of *Abraham* by his wife *Sarah*, and the *Midianites* came of the same *Abraham* by his wife *Keturah*, *Gen. 25. 2.* they were of the same blood then: further, they were linked by mar

riage, for *Moses* tooke a woman of *Midian* to wife : thus were the *Midianites* a kinne and allied to *Israel*, and so were the *Amalekites* too ; for the *Israelites* came of *Jacob*, and the *Amalekites* came of *Esau*, *Gen. 36. 12.* they were brothers children ; and for the children of the *East*, it is cleare they were *Abrahams* sonnes begotten on his Concubines, to whom hee gave gifts and sent them into the *East* country, *Gen. 25. 6.* So then it is evident by these genealogies that these people all of them were a-kinne to *Israel*, and yet they vex and molest, persecute and pursue with deadly hatred. What can be the reason of it, but the diversity, yea contrariety of their religions ? There is no hatred to that which is conceived against the true religion, it drives deepe, it is implacable, no linke of love nor bond of friendship, nor neernesse of blood can quench it. That was our Doctrine.

Applic.

I.
Moxitie.

The use hereof shall be a word of monition to us, not to trust the enemies of religion, though they be never so neere linked unto us, for as the Prophet speaketh, *Mic. 7. 4.* The best of them is but as a bryer, the most upright sharper than a thorny hedge. Can Antichrist beare any love to Christ ? can the limbes of Antichrist affect the members of Christ ? nay they

Edom and Babylon

they hate us with an inveterate and deadly hatred ; so that if wee should give our daughters to them, or take their daughters to us, yet wee have still reason to suspect and feare them ; for they would be the first, if they had opportunity, to leape upon us and cut our throates. Will you heare one of their owne Doctors speake his minde freely ? *Fideles Anglicani excusandi sunt, &c.* The Papists of *England* are to be excused that they doe not raise up war against their King, to exempt themselves from the bondage of hereticall superiours, *quoniam communiter non habent facultatem ad hec bella gerenda*, because forsooth they have not meanes to maintaine this warre and to make their party good. And God be thanked for that, that their meanes is not answerable to their minde ; but here wee see plainly what the King and wee all of us might looke for at their hands, if they had long hornes to push at us, if they were not curb'd and kept under by the conscience of their owne weakenesse, and the terrour of the law against rebels. This gentle man that wrote this excuse for the English Papists is *Bannes*, a schoole-Jesuite, in *Thom. 2. 2. qu. 12. art.*

And

And to come neerer the point yet; was it not thus in the *Gunpowder-plot*? (our happy deliverance from which wee celebrate this day) For when there was some of the Traitors that made this scruple of conscience to *Garnet* the arch-traytor and the rest of his fellow-*Jebusites*, that in the Parliament house there would be many of their friends and kindred, yea divers of their owne profession, deepe Catholikes, and that they thought it a very hard thing to wrap them in the common overthrow and to blow up them with the rest, and thereupon began a little to shrink backe; it was resolved presently by those tender-hearted fathers, the Iesuites, that they were not to stick at these things, but for the promoting of the catholike cause they might utterly destroy all, yea even their owne catholike friends and acquaintance without exception. These few words that I have spoken are sufficient unto you that are wise; I pray you let mee round you in your eares that have any popish kindred, if there be any such here present, take mine advise, Rely not, trust not too much unto them: for let them be never so firme unto you, let there be never so many linkes and eyes betwixt you; yet one Bull from the Pope

or

or one little breath from a Iesues mouth will snap all these bands asunder presently.

The second use of this shall be an *instruction* to teach us to make much of our spirituall kindred, those I mean that are of the same religion with us. The old *Saxons*, our ancestors, called religion *Rare-fastnesse*, the onely fastnesse, the onely thing that maketh fast friends, and they that are firmly joyned unto us in the truth of Religion, they will not forsake us, wee may be sure of that, they will be our firmest friends in all our necessities.

III.
pretat.

So of the second particular of *Edomites* cruelty; there remaines now onely the third behind, and that is their *exultation* and rejoycing in evill, which is expressed by their insulting noyse and cry, *Downe with it, Downe with it, even to the ground.* This was the day of *Jerusalem*, that is, the day of her captivity and calamity, wherein the *Babylonians* laid waste her dwellings and destroyed her walls even to the foundation; the *Edomites* seeing her fall, they had that they looked for, they liked it well, they insulted over her and rejoyced in her ruine, the observation is shortly this. It is the property of wicked men to rejoyce in evill. This property is expressely set
downe

creatio.
batio

downe by the wise man in the description of the wicked man, *Prov. 2.14. Which rejoyce in doing euill*; and in another place, hee saith, that he casteth abroad firebrands and deadly weapons, and saith, *am I not in sport?* Loe, hee makes it but a sport and pastime to doe euill to others, *Et si non aliqua nocuisset mortuus esset* there is nothing more vexes and troubles him at the heart, than when hee cannot bring his wicked projects about to mischiefe others. The Prophet *David* had good experience of this *ἐπιχαίρεσις* in his malicious adversaries; for to say nothing of that, where hee complaines that the *drunkards made ballads and songs upon him*, making themselves merry with his misery, even as they were tipling and sitting over their cups, or of that where hee sayes that it pleased them exceedingly, if they did but heare of those hurts that had be-faine him, crying out, *So, so, there goes the game*; if you will but looke *Psal. 35.* there you have a full prooffe of this, there you shall finde both their practises against him, and his prayers against them, and in both these a most ample description of this euill quality in wicked men wee now speake of; *their practises against him, first verse 15, 16. In my aduersi-*

Edom and Babylon

ty they rejoyced and gathered themselves, &c. Then verse 21. They gaped upon mee, &c. his prayer against them first, verse 19. Let not them that are mine enemies rejoyce over mee, then verse 24, 25, 26. Let them not rejoyce over me, let them not say in their hearts, there there, so would wee have it, let them be confounded and put to shame together that rejoyce at my hurt. This is plaine. I have read of Nero, that bloody and barbarous tyrant that hee commanded Rome to be set on fire, and while the smoke ascended, and the houses burned, hee gate him up to the top of his palace, to looke upon it and laugh at it, and taking a fiddle, minstrell as hee was, plaid upon it and sung all the while Rome was a burning the destruction of Tmy. Here was a lively type of this *ἐν τῇ καταστροφῇ* indeed. And because I have mentioned that story, give mee leave to proceede a little further in it, because it makes for our purpose. As soon as Nero had made Rome thus to be burnt, the blame was presently laid upon the Christians, that they by trechery had fired the City; even as the Powder-traytors had resolved, if the treason had taken effect, to lay all the blame on the Puritans, that they had by trechery blowne up the Parliament house; but that by the way; when Nero. I say. had caused this rumour to

bee spread against the Christians, and this rumour was growne into a common opinion, and this opinion became an undoubted perswasion that it was just so as *Nero* had brutted it abroad, then imagine you, what deaths were devised, what tortures threatned, what cruelties practised upon the bodies of the poore innocent christians; and this blood sucking tyrant and their mercilesse tormentors, not content to put them to death with all manner of cruelty that the divell could invent, they did mocke and flout them in their death, and made themselves merry with their destruction, for so much found the words of *Cornel. Tacitus*; *Pereuntibus addita ludibria.*

But you will say *Nero* was a damned wretch a monster of men, and those his instruments you speake of were all pagans and infidels out of the Church, without God, and therefore no wonder if they be ἐπιχαίροντες like their father the divell reioycing

in evill, but can the divellish affection once enter into the hearts of any that call themselves christians? peradventure there are none such among them. Are there none such? I wish I could say so, but I cannot, I must tell you that there are such men, as delight in evill even among christians. First, let vs looke over into *France*, & there we shall finde under *Charles 9.* there were slaine 30000. protestants all at once, and that not in battell, but in treachery under pretence of friendship, shadowed by the marriage of the kings sister to a protestant prince. And when *Gregory 13.* Pope heard of this famous exploit, he caused the like joy to be shewed in his City, the guns to be shot off frō his castle *S. Angelo*, the masse to be sung in honor of this noble deed in *S. Lucies* church, a French Saint. This was rejoycing in evill, was it not? Let me now take you by the hand & lead you out of *France* into *Ireland*, there you shall find *N. Sanders* the popes legat

consecrated banner displayed in the field, stirring up rebellion, and animating the rebels in their trecherous and violent courses. Nay, there wee read that when *Io. Desmond*, a popish traytor, had murthred one *Henry Davison* an English gentleman most dastardly in his bed, as a taste of his faith and obedience to the Pope, and his forwardnesse in the Catholike cause, as he cal'd it; howsoever there were some even of the rebels that condemned this desperate and bloody attempt, yet doctor *Sanders* comended the action, applauded the actor for a couragious Catholike, & told him that therein questionles *he had offered up a sweet smelling sacrifice unto Almighty God*. Good Lord! what a wretched and abominable part was this? when an ungracious bloody fellow shall kill a man in his bed most barbarously, and yet that *Sanders*, the Popes legat should pronounce this thing to be a sweet sacrifice to God, this passeth all imagination. Can any either practise these things or commend these practises of blood, but they must be *εὐχάριστοι*? But to lead you out of these forreine countries and to bring you over into our owne native soyle, can wee pronounce any other of the popish faction in the Gunpowder

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shop of
Chichester

powder-treason? The Lord sayes of *Edom*, that *hee should not have looked upon the affliction of his brother in the day of his misery*, *Obad. verse 12.* but they did looke upon it and laughed at it, and cryed to their confederates, *Downe with it, downe with it, even to the ground.* And were there not some of the popish faction set upon the hill betwixt *Kingstone* and *London*, where they might have a full prospect of *Westminster* and the *Parliament house*, expecting for that dismall desolation intended, and longing to heare the terrible blow given, saying no doubt in their hearts not, *Downe with it, Downe with it, even to the ground,* but *Blow them up, up with them even to the clouds.* Nay, and when *Guido Faux*, the party appointed to give fire to the powder, was apprehended and examined, and asked if hee was not sorry and repented himselfe of his bloody designe, answered with a *bold heart* and *brazen face*, that hee was sorry for nothing more in all his life, than for that the designe tooke so ill effect, and repented himselfe that hee had not set fire on the powder when hee was caught, that he might have done some mischief at least upon himselfe and his apprehenders.

By

against Ierusalem.

6

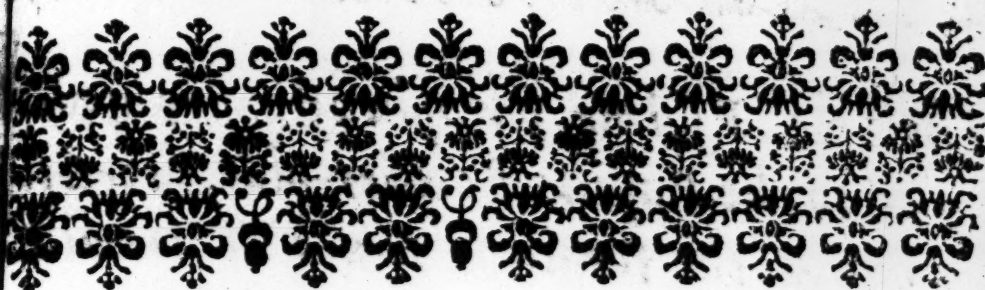
By all which it is more then plaine to be
seene how the *Popish faction* jumpe directly
with the *children of Edom* in all points of *Conclu*
carnality and *cruelty*, and especially in this
their rejoicing in evill. Here is onely the dif-
ference betwixt them. The *Edomites* saw the
ruine and desolation of *jerusalem* and rejoy-
ced over it; but the *Papists* did not see the
ruine and desolation of our Church but onely
in hope and expectation, that they might have
rejoiced over us. But their hopes were dasht,
and their expectation frustrate, and their joy
was turned into shame and confusion of face,
as appeareth this day; and all by the merci-
full patience and providence of the Lord the
keeper of our *Israel*, who never slumbers nor
sleeps, but watcheth over us for our good to
save our King, and *defend* our state, to *direct*
his Church, and *deliver* his poore servants
from all the divelish machinations of our im-
placable enemies. And therefore *not unto us,*
not unto us, but to his glorious name be ascri-
bed the praise of our deliverance. And the
Lord make us truly thankfull for this most
miraculous deliverance, to remember it our
selves, and to be whetting of it upon our po-
sterity, that all true English hearted Christians
F may

Edom and Babylon

may learn to praise the Lord God of *Israel* for ever.

bend. And pray wee once more, that God of his *mercy*, and not for our *merits*, for his *owne goodnesse* sake, and not for any *goodnesse* that is in *us*, he would be pleased to scatter our cruell enemies which delight in blood, to infatuate their counsells, and to root out that *Babylonish* and * *Antichristian* sect which say of *Jerusalem*, *Downe with it, downe with it even to the ground*. And beseech wee him of his mercifull goodnesse to protect and prosper our soveraigne Lord and King in all his godly intendments, to blesse the *Church* with the pure and incorrupt doctrine of his holy word and with faithfull Pastours after his owne heart, to maintaine the whole *State* and realme in peace and prosperity, that with our heart and mouth wee may praise his holy name and sing joyfully, that his mercifull kindness is ever more and more towards us, and that the truth of the Lord endureth for ever, through *jesus Christ* our only Saviour and redeemer. Amen, and againe I say Amen. Hallelu-jah, Praise yee the Lord, and sing the 148. Psalm, or Psal. 7. beginning at the 15. verse.

Behold,

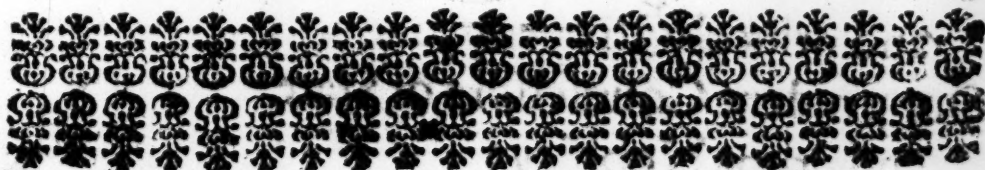


BEhold, though he in travell bee,
 of his divellish forecast,
 And of his mischief once conceiv'd,
 yet brings forth nought at last.
 Hee diggs a ditch and delves it deepe,
 in hope to hurt his brother;
 But hee shall fall into the pit,
 that he dig'd up for other.

Thus wrong returneth to the hurt
 of him in whom it bred;
 And all the mischief, that he wrought
 shall fall upon his head.
 I will giue thanks to God therefore,
 that judgeth righteously;
 And with my songs will praise the name
 of him that is most high.

F

The





The 124. Psalm, paraphrastically applied to the Papists Powder-plot, fitted to one of the familiar tunes of Davids Psalmes, for the 5. of November.

IF great *Jehovah* had not stood
propitious on our side,
May *England* say most thankfully,
and been our guard and guide:
If heavens Almighty-Lord Himselfe,
had not our cause maintain'd,
When men, yea most blood-thirsty men
our downefall had ordain'd.

Then had their Antichristian rage
and Hellish policy,
Devoured us with greedy jawes
and swallowed suddainely.
Then, like huge overflowing floods
with furious inundation,
They, all our soules o'rewhelmed had,
and drown'd in desolation.

Our royall King and Queene and Prince,
and princely Progeny,
Our prudent Counsellors of State
and prime Nobility:

Our learned Iudges, Bishops grave,
best commons of this Land,
In Parliament, by powder fierce,
had perisht out of hand.

Romes raging streames with roaring noise,
and popish cruelty,
Had all, at once, engulft our soules,
in matchlesse misery:
But, great *Iehovah* just and good,
thy name we praise and blesse;
Who onely sav'dst us from the power
of Romish wickednesse.

For, as a Bird out of the snare,
by furious Fowlers made,
Doth safely scape: Even so our soules
securely did evade;
Their net was broke, themselves were caught
our God that ne're doth sleepe,
In heaven did sit, and see, and smile,
and us in safety keepe.

This was the Lords most worthy worke,
this was the Lords owne fact;
And 'tis most wondrous to behold
this great and glorious Act.
This is the joyfull day indeed,

which

Edom and Babylon

which God for us hath wrought,
 Let us be glad and joy therein,
 in Word, in Deed, in Thought.

O let us never make an end
 to magnifie Gods name,
 To blesse the Lord our Staffe and Stay
 to sound abroad his fame :
 To tell to all Posterity
 what wonders God hath wrought,
 To save us from the woes which Rome
 hath oft against vs sought.

All glory (then) to God on high,
 let Men and Angels sing ;
 Let Heaven and Earth and all therein,
 give glory to heavens King :
 And sing and say with heart and voyce,
 all honour, laud, and praise,
 To God, who makes us, thus, rejoyce ;
 So be it, Lord, alwayes.

7.V.

FINIS.

